witnesses. These were not put on oath, but could be informally cross-examined by anyone present. The spectators took part in the trial and their attitude had considerable influence on the Kadauduma's decision, which was final. I was unable to learn how the awards of the court were enforced. There seems to have been no special machinery for this, the pressure of public opinion being sufficient.

Criminal cases dealt with theft, very rarely murder, and witchcraft. Theft was a very serious offense and the thief, if caught in the act, might be killed out of hand. Suspects were tried by the village chief and Kadauduma. They were not allowed representation by counsel and the proceedings seem to have been less formal and more heated than in civil cases. Witnesses were called when possible, but a thief might be convicted on circumstantial evidence alone. If found guilty he was forced to make full restitution and would usually be badly mauled by the spectators and jeered at for a long time afterward. If accused of a second or third offense, the thief would be sent to the Kadauduma of the area for judgment. The official might fine him to the extent of his property, or have him beaten, or both, but apparently he could not order him sold into slavery, or officially sentence him to death. However, if the culprit died as a result of the beating no one was held responsible. A criminal might appeal from the judgment of the Kadauduma to that of the king, but this was not encouraged. An old offender who did so was likely to be brought in dead, with the explanation that he had tried to escape from his guards on the way. If he reached the king, the case was laid before the Kadauduwanda, who made a thorough investigation and then submitted it to the king with a recommendation. The king's judgment was final, and if the accused appeared displeased he was fined as an act of contempt of court. This fine went to the king, as did any other fine levied by him. In most places only the king had the right to pronounce sentence of death.

Murder was so rare that I could learn nothing of the procedure except that the murderer would probably be sent to the king, who would sentence him to death.

Although the Ilongo lacked the exaggerated fear of witchcraft which is present in many African tribes, they believed that there were certain persons, called wpomoony, who caused illness and death by magical means. This was the most serious of all offenses, being considered the equivalent of wholesale murder. An wpomoony always

lost to be denounced to the authorities by some individual who thereby assumed responsibility. In order that such charges should not be brought casually or without good cause, the accuser was fined a large fee, to be returned to him if the accused established his innocence. This fee was billed and its sum distributed, most of it going to the accused as indemnity.

Suspected sorcerers, unless their guilt was unquestionable, were subjected to some form of ordeal, i.e., trial by ordeal. Three forms of this were in use. Two of them, which were not fatal, were also employed for the detection of thieves, although only when the evidence seemed overly balanced and ordinary procedure had failed.

[illegible]

Sudan Antiquities describes the ordeal as follows: "The commonest and worst form is called *mibirig*. One heats a flat piece of iron, usually a spade, red hot. The *Kashendirima* examines the tongue of the accused and searches him to make sure he has no charms concealed on his person. He then invokes the *Zendeng* and all the ancestors of the chief, asking them to assist at the ceremony. He asks them to punish the accused severely if he is guilty and to prevent his injury if he is innocent. The *Kashendirima* then picks the iron out of the fire with a pair of tongs and holds it before the victim at a moderate height. The latter opens his mouth and licks it once. After this he is placed in a house and closely guarded. The next day he is brought out and his tongue examined. If there are burnings or colored patches he is guilty, and the chief condemns him to death or to a fine according to the gravity of his offense.

"*Mangwandrum.*—Water was boiled in a large pot and a stone fastened to a cord, like a plumb-line. The stone was dropped vertically into the pot, but was not submerged. The cord was attached to a stick which rested across the mouth of the pot so that the stone hung about 5 mm above the water. The suspect's hand was washed and examined to see whether he had any scars on it, also whether it had been rubbed with medicine. After the *Kashendirima* had made the usual invocation, the accused approached the pot and seized the stone from below, plunging his hand into the boiling water. He then plunged his hand into cold water. The hand was bandaged and the accused shut up in a guarded house. The next morning all assembled to see his condition. If there were blisters on the hand he was guilty. If accused of sorcery he was killed on